



FATIMA

One Hundred Years

World War I, “the war to end all wars,” raged. Pope Benedict XV tried repeatedly to bring the warring factions together.

Finally, he wrote, “Our earnestly pleading voice, invoking the end of this vast conflict, the suicide of civilized Europe, was then and has remained ever since unheard.” On May 5, 1917, he began a novena to Mary, Queen of Peace, asking that God’s grace, dispensed through her hands, might assist “her most afflicted children, more than ever in this terrible hour.” On May 13, 1917, the eighth day of the novena, the Virgin Mary appeared to three children in Cova da Iria, western Portugal. She confided to them messages about God’s love symbolized in the hearts of Jesus and Mary and also prophecies about the future. The apparitions at Fatima have had enormous influence on popular Catholicism. About five million people visit Fatima annually, and popes have responded to the call of Fatima. In 2017, to mark the 100th anniversary, several international theological congresses will review the events and the ongoing meaning of Fatima. Among them was the September 2016 meeting sponsored by the Pontifical Marian International Academy (PAMI) entitled “The Fatima Event 100 Years Later: History, Message and Relevance.”

The messages of Fatima were confided to three shepherd children (*pastorinhos*), Lucia dos Santos, 9, and her cousins Francisco Marto, 8, and Jacinta Marto, 6. In 1916, an “Angel of Peace” came three times to prepare the children for what was to come. The angel prayed with them that their faith, hope and charity would be renewed, that they would come to a deeper appreciation of the beauty and power of the Eucharist



Left: Jacinta and Francisco Marto, and Lucia dos Santos (From *The Marianist*, May, 1960)
Right: Basilica of the Most Holy Rosary

within the context of the Holy Trinity. The angel also announced that the “hearts of Jesus and Mary” were attentive to their prayer and had “merciful designs” for their future.

The Virgin Mary first appeared to the children on May 13, 1917, as they took their flocks of sheep to Cova da Iria to graze. The children encountered “a beautiful lady dressed in white, poised over a holm-oak sapling, more brilliant than the sun, radiating a sparkling light.” She identified herself as “Our Lady of the Rosary” and asked the children to pray the rosary, to be ready to bear sufferings and misunderstanding. She said that she would be with them, on the thirteenth day of each month from May to October. In the June apparition, Mary promised never to forsake them; she also said that Francisco and Jacinta would soon be taken from this life, but Lucy would remain to convey her message to the world.

In the July apparition, Our Lady spoke of the end of the war and confided to the children “secrets” of what would occur. The first consisted in a momentary vision of hell: “You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart.” The second secret predicted the coming of another war, the rise of Communism and the persecution of the Church, but that in the end, the love of the

“Immaculate Heart of Mary would triumph.” Our Lady requested the consecration of Russia to her Immaculate Heart and the reception of Holy Communion of reparation on the first Saturdays of five consecutive months. Also, in July, Our Lady promised that in October, a “sign would occur so that all could believe.” (The first two secrets were revealed by Sr. Lucia in 1940, but the third was put in a sealed envelope given to the bishop of Leiria-Fatima and later placed in the Vatican archives.)



Crowds stare at the sky during the Milagre do Sol (Miracle of the Sun), when Our Lady of Fatima caused the sun to change colors and “dance” in the sky. (Photograph from the Marian Library Photograph Collection.)

[Browse the Marian Library's Fatima collection by visiting *ecommons.udayton.edu/fatima*.](#)

The news of the apparitions spread rapidly, and crowds gathered. The people sometimes heard a whirling noise, “like a rocket, a long way off, or witnessed a small cloud rise.” In the October apparition, Mary first appeared with the rosary and requested that a chapel be erected in her honor. Then, “the great miracle of the Sun” occurred, an event witnessed by estimates ranging from 30,000 to 60,000 people. Typical descriptions were the “sun was spinning and shooting rays of light . . . the sun did not hurt our eyes . . . the sun danced.” A non-religious newspaper in Lisbon, *O Seculo* (Oct. 17, 1917), reported, “the sky, pearly gray in color, illuminated the vast arid landscape with a strange light . . . The sun had a transparent gauzy veil so that the eyes could easily be fixed upon it.” Not all the witnesses became believers. Scientists said that sun could not have moved: the phenomenon must have been in the perception of the believers. Others thought there must have been some terrestrial material or objects in front of the sun. The Benedictine

scientist Stanley Jaki averred that even if caused by some terrestrial upheaval, the fact that it occurred at that moment as predicted in July was the truly extraordinary thing.

The lives of the children were changed. In the time remaining, Jacinta and Francisco led exemplary lives of holiness, and, as Our Lady indicated, Jacinta and Francisco were victims of the cholera influenza and soon departed. Sister Lucia wrote accounts of the six apparitions in 1917, and she continued to receive messages — three at Pontevedra, Spain (February and September 1926 and December 1927) and at Tuy, Spain, June 13, 1929.

In 1930, after investigation, the Bishop of Fatima-Leiria pronounced the apparitions “worthy of belief,” serving as “private revelation” (distinct from the “public revelation” contained in the Scripture and the official Church teachings). As Pope Benedict XVI affirmed, private revelations do not present new truths, but they may highlight insights which have previously been ignored, deepen older ones, or introduce new patterns of devotion.

The Popes and Fatima

Twentieth-century popes have been most attentive to the message of Fatima. In the midst of World War II, in the year commemorating Fatima’s 25th anniversary, on Oct. 31, 1942, Pius XII consecrated the world to the Immaculate Heart of Mary: “Just as the Church and the human race were consecrated to the Heart of your Son, in whom all our hope lies . . . so we consecrate the world to you, to your Immaculate Heart, in order that your heart and your patronage will hasten the triumph of the kingdom of God . . . and so we intone the eternal Magnificat of glory, praise to

the Sacred Heart of Jesus, in whom alone we find the truth, the life and the faith.” Pius XII also inserted the Immaculate Heart of Mary in the Church’s liturgical calendar (now commemorated on the Saturday following the feast of the Sacred Heart of Jesus).

In 1967 on the 50th anniversary of the Fatima apparitions, Pope Paul VI visited Fatima and encouraged Marian devotion in his exhortation *Signum Magnum*. He spoke of the solemn consecration of the Church and of all people to Mary, the Mother of God, and to her Immaculate Heart, made by Pius XII on Oct. 31, 1942, which he had renewed at the closing

of the third session of Vatican II, Nov. 21, 1964. He exhorted all the members of the Church “to renew personally their consecration to the Immaculate Heart of the Mother of the Church and to make alive this most noble act of veneration through a life ever more consonant with the divine will, in a spirit of filial service and of devout imitation of their heavenly Queen.”

St. Pope John Paul II will always be the Pope of Fatima. On May 13, 1981, the anniversary of the first apparition at Fatima, as he was greeting the crowds in an open jeep in St. Peter’s square, shots broke out, and he collapsed in the arms of an attendant. He was struck four times and suffered severe blood loss. Rushed to the hospital unconscious, he survived after a five and a half hour operation. Weeks later, again taken to the hospital, he underwent another operation. There, reflecting that the attempt on his life was made on the anniversary of the first apparition of Fatima, he requested to see the Third Secret of Fatima, now kept in the archives of the Vatican Congregation for the Doctrine of the Faith.

In Sister Lucia’s handwritten account of the Third Secret, he read of a Church suffering persecution and martyrdom, and of a figure in white garments similar to those of a bishop who was killed. Reading Sr. Lucia’s account, Pope John Paul saw himself as the “bishop dressed in white” who was to be killed. He was convinced that he was not killed because “a motherly hand” had intervened and caused an experienced shooter, “certain of hitting his target,” to miss. “One hand shot, and another guided the bullet” was his explanation.

He composed an Act of Entrustment of the world to the Immaculate Heart of Mary to be celebrated in the Basilica of St. Mary Major on June 7, 1981: “Mother of

all individuals and peoples, you know all their sufferings and hopes. ... Take under your motherly protection the whole human family, which with affectionate love we entrust to you, O Mother. May there dawn for everyone the time of peace and freedom, the time of truth, of justice and of hope.”

He renewed the Act of Entrustment on March 25, 1984, inviting all the bishops of the world to accompany him. He made several trips to Fatima: 1982, on the first anniversary of the attempted assassination; 1991; 1999; and, in 2000 for the beatification of Francisco and Jacinta. While there, he spoke with Sister Lucia. To the bishop of Leiria-Fatima, he confided the bullet taken from his side, which was placed in Mary’s crown in the museum of Fatima.

In 2000, he announced that the Third Secret of Fatima would be made public. Cardinal Tarcisio Sodano conferred with Sister Lucia, and the complete text, including Sister Lucia’s handwriting, was presented on the Vatican website (www.Vatican.va/Fatima). Included also was Theological Commentary written by then-Cardinal Joseph Ratzinger, who later, as Pope Benedict XVI, visited Fatima in 2010. In his homily, he referred to himself as “a pilgrim to Fatima, to this ‘home’ from which Mary chose to speak to us in modern times. I have come to Fatima to rejoice in Mary’s presence and maternal protection. I have come to Fatima, because today the pilgrim Church, willed by her Son as the instrument of evangelization and the sacrament of salvation, converges upon this place. I have come to Fatima to pray, in union with Mary and so many pilgrims, for our human family, afflicted as it is by various ills and sufferings.”



Left: Pope Paul VI at Fatima on May 13, 1967. (Photograph from the Marian Library Photograph Collection.)

Right: Statue of St. Pope John Paul II in front of the Basilica of the Holy Trinity.



The Message of Fatima

The theologian-scholar most involved with the original documents associated was Fatima was Father Joaquín Alonso, C.M.F., the official archivist of Fatima. He collected 5,396 documents on Fatima, published in 24 volumes in 1975 and submitted to the bishop of Leiria-Fatima. Father Alonso was very clear about the central message: It is “cardinal spirituality,” that is, a spirituality with the Heart of Mary at the center and a “constellation” of accompanying themes; it is identifying oneself with the person of Mary, with her faith (the Fiat at the Annunciation and at Calvary), with her joy (the Magnificat), with her attentive listening to and pondering God’s word, (the rosary mysteries and the history of salvation), with her cooperation as Mother and member of the Church, in union with the Trinity.

Fatima is “my Immaculate Heart will triumph.” These words were explained by Cardinal Ratzinger in his Theological Commentary:

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Hymn to Our Lady of Fatima

Words by
Sister Maria Fabian
(Sister of Mercy)

Music by
Robert Holmer, S.M.
(Marianist)

La - dy of Fa - ti - ma,
La - dy of Fa - ti - ma,
La - dy of Fa - ti - ma,
La - dy of Fa - ti - ma.

Vir - gin most pure! Shine on lands our
Help us our loved
La - dy all fair! Take our

path - way Through earth's dark - some night;
A - ves We lay at thy feet;
ex - ale On earth to en - dore;
Count - ry Be - neath thy sweet care.

Fa - ti - ma, Grant us World peace!
Fa - ti - ma, Show us the way!
Fa - ti - ma, Hear thou our plea!

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Fa - ti - ma, Show us the way!
Fa - ti - ma, Hear thou our plea!

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A Complete Set!

Psalms Frontispiece, Donald Jackson, Copyright 2004, The Saint John's Bible, Saint John's University, Collegeville, Minnesota, USA.

Thanks to you, the Marian Library has all seven volumes of *The Saint John's Bible*.

The final volume of the Heritage Edition of *The Saint John's Bible* arrived in the Marian Library on Aug. 29. (We acquired the Bible's seven volumes out of order, so the final volume to be delivered was actually *Prophets*.)

The Heritage Edition is a full-size reproduction of the handwritten and hand-illustrated Bible commissioned by Saint John's Abbey and University in Collegeville, Minnesota. It is a beautiful work of devotion and an avenue to multiple faiths and cultures in our diverse community. We could not have purchased this Bible without the support of 91 individual donors over about three-and-a-half years. With gifts ranging from \$10 to \$25,000, every contribution helped us to reach our goal.

The Saint John's Bible is not just another book on the shelf. It is a piece of culture that both forms and reflects UD's identity, akin to the Chapel of the Immaculate Conception or the statue of Blessed William Joseph Chaminade. *The Saint John's Bible* is routinely used for Masses on campus. It has been useful in classes on the Gospels and for sessions on *visio divina* led by Campus Ministry. Tour groups visiting campus from all over the world have stopped in to see it and to learn about the production and illumination of the original. The Heritage Edition is a rare and valuable treasure, but more importantly, it is accessible.

Thank you!

We aren't going anywhere, but we are moving:

The Marian Library's collections of archives and rare books are moving to another area in the Roesch Library building. A portion of the "new" space offers improved temperature and humidity conditions for rare collections, which are often made of materials—leather, parchment, photographic paper—that do not respond well to environmental fluctuations. It's our responsibility to provide access to these materials, and also to keep them in the best conditions possible so that they will be accessible for readers in the future.



The first cart of rare books was moved in mid-September as collections are being shifted in the Marian Library.

majority of our "general" collections—periodicals and books published from the 1900s to today—will remain on the seventh floor of Roesch Library.

How will this shift affect our patrons? If you email mlimri@udayton.edu to

The space became available following the 2014 decision by the Marianist Province of the United States to consolidate its archives at St. Mary's University in San Antonio. Archival holdings that had been kept in Dayton have now moved to San Antonio. Over the next six months, we will move the Marian Library's special collections materials to the area where those Marianist Archives were held. A

schedule an appointment to consult rare materials, we might direct you to the third floor of Roesch Library instead of the seventh. And there may be some occasions this year when portions of the collection are temporarily unavailable due to the move. But, as always, we will do our best to accommodate any requests to work with rare books and archives. These collections are meant to be used.

Coming Spring 2017!

Celebrate the hundreds of flowers and plants named as symbols of the Blessed Virgin Mary. The exhibit will feature a living indoor Mary garden, Marian Library collections that explore the history of the Mary's Gardens movement, and new paintings of Marian flowers by Holly Schapker.

March 25 – May 10, 2017

Mary's Gardens

Presented by University of Dayton Libraries

go.udayton.edu/marysgardens

Our trademark is to create a special setting for each of the sets highlighting their special cultural, symbolic and aesthetic values.

A Nativity Tradition Worth Fostering

The Nativity tradition of the University of Dayton begins with the year 1997 when the Marian Library began to exhibit little crèches on top of bookcases and in between rows of books. Some of these nativity sets were gifts and came from Europe; others were purchased in some of the many antique malls and shops of Dayton, Springfield, and Waynesville, Ohio. As the late Connie Breen, one of the originators of the collection, once put it: "I saw those darling nativity sets hidden between books and thought, 'They have to come down and need to be properly exhibited.'"

Those little crèches on top of bookcases have grown into an impressive international collection, a year-round display in our Crèche Museum, as well as our annual gift to the community—At the Manger: World Nativity Traditions—which showcases hundreds of our nativity sets for the entire Christmas season.

Our trademark is to create a special setting for each set, highlighting their special cultural, symbolic and aesthetic values. It is our goal to make these nativity sets objects of meditation. Thus, each set presented here comes with a description. These descriptions vary according to country, artist, and aesthetic and cultural expressions. For all of them, we try to emphasize the appropriate religious message hoping it will lead the visitor to pondering and meditating the mystery of the Incarnation.

This collection of nativity sets conveys a variety of interpretations of the Christmas event. Some of the sets are little monuments to artistic creativity and thus a simple statement of beauty. Others will take the visitor to faraway countries and their genius of telling the story of the Incarnation.



The Marian Library NEWSLETTER

Editor:

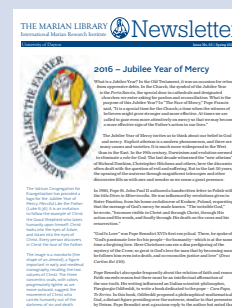
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Marian Library Newsletter
Autumn 2016



You can help

If you would like to offer your support for the Marian Library at the University of Dayton to continue maintaining, creating and displaying the extraordinary crèche collection for generations to come, please visit go.udayton.edu/creche-support or call Jane Dunwoodie at 937-229-4266.

*—Kathleen M. Webb
Dean, University Libraries*

The University of Dayton Libraries cordially invite you to begin your family's Christmas season by attending our

Grand Thanksgiving Open House

Saturday, November 26, 2016, 1 - 5 p.m.

University of Dayton Roesch Library, Dayton, Ohio

The At the Manger Open House has become a popular event throughout the region and is free and open to all.



For directions and additional information, visit go.udayton.edu/manger or contact University Libraries at 937-229-4265.